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ALONZO S. WEED,

Publishing Agent,

36 BROMFIELD ST., BOSTON.

preachers for the statistical tables, to be compared with the receipts of the Conference treasurers of the several benevolent societies, that discrepancies, if any, may be corrected before the publication of the Minutes.

CONNECTICUT.

We have had some practical illustrations of Christian union and Christian liberality within the bounds of Norwich district. Deacon Chapin, a Congregationalist, of Windsorville, has bequeathed his late residence for the use of the M. E. Church of Windsorville, as a parsonage. His executor is ready to transfer the property to the trustees.

Brother Brownell, a prominent member of the Uncasville M. E. Church, has bequeathed \$4,000 to the Church of which he was a member, \$3,000 to the Montville M. E. Church, and \$3,000 to the neighboring Palmetown Baptist Church.

Brother Miller, of Hazardville, has been transferred by Bishop Haven to the Illinois Conference and stationed at Shapp's Chapel, Decatur, Ill. Rev. Samuel McBurney comes to us in his stead, and is finishing out the Conference year at Hazzardville.

The Conference year draws to a close, and the Churches are rallying grandly to meet the claims of their pastors. Most of the ministers will receive their estimates in full; but some who need it most will fall short. There are other causes besides "hard times" in the way of our smaller societies. They do not begin their financial year promptly, and some of them work without a plan.

Brother James Tregaskis is closing a successful year at Gurleyville. Some have recently begun the new life, and their social meetings are seasons of great power. They have had a missionary convention recently, which gave a new impetus to that grand cause. The ministers and laymen, the women and the children, had a part in the convention. Brother Tregaskis invited the ministers and people of other denominations to come over and help him; and they came, and helped, and enjoyed. Rev. Dr. Church lectured in the evening on the "Growth and Progress of Mission Work in the M. E. Church." We understand that Gurleyville will advance \$50 above last year for missions. The lecture course in our church at G.

Dr. Jewett, the grand old temperance veteran, has gone—we hope to work, as well as "to rest."

RHODE ISLAND.

Intelligence of the death of Dr. Patten was received with great sorrow by his many friends in Providence. In his early ministry he served most faithfully and acceptably the Chestnut Street Church. He was pastor during the "Dorr war" excitement. There was much bitter political feeling in the Church, and the prudence of Dr. Patten restrained the tumultuous elements. He was the first pastor of Mathewson Street Church, laying the foundations of that vigorous and prosperous society with great judgment and skill. The erection of a house of worship at so early a stage of the Church's history was largely due to his endeavors. His devotion, his blameless life, his tender sympathy, his judicious management, and his pupil labors, caused him to fill a large place in the history of Providence.

Broadway Church, under the lead of its pastor, Brother Jones, has raised \$1,600 this year for repairs on its house of worship, besides paying its current expenses. The house is greatly improved, and is now an attractive place of worship.

Rhode Island is waking up to new interest in Sunday-schools. A convention of the friends of Sunday-schools in Kent County was recently held in our church at Phenix, presided over by Dr. Talbot, and addressed by Brothers Yates, Raymond, Stoddard, Cady and others. It was a good convention.

Mrs. Addie M. Cleveland, wife of Rev. A. A. Cleveland, formerly of the New Hampshire Conference, died at East Providence, March 26. She was an earnest Christian worker and a woman of marked ability, frequently occupying her husband's pulpit. Her illness was long and distressing.

Our church at Hope Valley has lately been renovated and greatly improved, and a bell placed on it.

The term at Greenwich has opened with a good attendance, and with unusual religious interest, several having already committed themselves as inquirers after the way of life. The new director of music, Professor Carter, has made a most favorable impression, and fully meets the high expectations of the friends of the school.

The stationing of Brother G. L. Westgate at Lowell is gratifying to his friends in the Providence Conference, whose only regret is that a Conference line separates him from them.

Mrs. Rev. Dr. Morrison, who possesses rare gifts as an artist, has lately executed a fine portrait of the late Captain William Pearce, which is to be hung in the Sunday-school room of the Bristol Church.

Nicholas R. Easton, one of the founders of Mathewson Street Church, died recently at Central Falls.

L.

BOSTON, THURSDAY, APRIL 17, 1879.

**MIGHTY GOD! WHILE ANGELS
BLESS THEE.**

BY REV. CHARLES WHEELER DENISON.

Mighty God! while angels bless Thee,
On Thy high and holy throne,
Shall we, mortals, dare address Thee,
And our sins and wants make known?

In Thy realms of sinless glory,
Through each bright transcendent sphere,
When lost sinners tell their story,
With Thee lend a listening ear?

Ah! our Father! Thou dost number
Every hair on every head;
Thou art watching every slumber
Of the living and the dead.

Not a single sparrow falleth
To the ground, but in Thine eye;
And Thou hearest, when it calleth,
Every infant lion's cry.

On the field the lily bloweth,
Shedding wide its sweet perfume;
And the robe in which it foweth,
Takes from its glory-bloom;

Never spinning, never toiling,
Clothed in beauty, night and day,
In a world of care and mulling,
Singing its glad roundelay;

As the raven, merry, flying,
With no barn in any land
Trills to Thee its piteous sighing
For the bread in Thine own hand;

As Thy power for eye enteth
Endless ages, as they roll;
So Thy sleepless eye beholdeth
Every fate of every soul.

**HELP FOR PASTORS. HELP RE-
QUIRED.**

BY BISHOP JESSE T. PECK, D. D.

Perhaps at no time has the work of ministers of the Gospel been more clearly and powerfully set forth than at the present. But as these ambassadors read the strong papers of the day, especially the great and spiritual lectures of Bishop Simpson, I think there is a feeling of insufficiency, which weighs heavily upon us all. Are we not saying to ourselves and to each other, "These are the things which ought to be done; this is the only true spirit of our divine vocation; but how can we make it real? These lectures will be read by ministers of all denominations. We shall bow before their mighty truth, but how shall their lofty aims be realized?"

This feeling of weakness is well-nigh overwhelming; and I think it is to be increased as thorough examination increases. Let us hold the facts before us, till we know them, and, at least in part, understand their teachings.

Our hearers are "altogether born in sin." Natural depravity excludes all inward righteousness. "The heart is deceitful above all things and desperately wicked." We have shared that depravity, and, alas! are only partly saved from its dreadful virus. We are men—imperfect, feeble men. We can neither fully understand, nor conquer, this depravity in our hearers. Moreover, actual sin is a habit—a personal, universal habit. It is too strong for us. To grapple with all these forms of sin and overcome, something more than human power is required; and we must remember that what through grace might have been our power, is weakened by our own depravity and its inevitable sequences. Whoever attempts to break down the power of inbred and actual sin in souls under his care, meets with the most stubborn and protracted resistance; and though knowing that he is a heaven-commissioned messenger to these imperious multitudes, and that his word is to be "a savor of death unto death" to those who reject the call, in the midst of successive defeats, he finds himself crying out, "Who is sufficient for these things?"

Then ignorance of divine things is natural to man. Not the heathen world merely, but the most enlightened "by wisdom know not God." Revelation is neglected, ignored, by no means understood. Its wisest, most conscientious students find that they have merely looked upon its surface. Deeper and still deeper meanings are reached, and the profound depths are still unexplored. But these humble, persistent, honest efforts to know the truth are limited to the few. The multitudes are wholly engrossed in worldly studies. It is amazing to see how few have any adequate idea of systematic theology—how impossible it would be for the average man to make any clear statement of the great cardinal truths of the Bible. But worse than this, there is no adequate knowledge of sin, or the atonement, or repentance, or faith, or divine love. Alas! how few could, if asked, tell, in any intelligible way, what they must do to be saved. All must be instructed like children, and pastors all feel the lack of wisdom to become clear and successful instructors of minds so darkened by the power of sin.

Then the infidelity of the race is no accident—no occasional misfortune. I mean not that which with scholarly pride formulates its disbelief and results in attempted theories of human folly against omniscient wisdom; but the infidelity of the heart, resisting the

truth because it condemns all lust and condemns the usual round of carnal pleasures. This is absolutely universal; not that men really believe "there is no God," but act as if there were none. Not that they rationally reject the truth of Revelation, but utterly refuse to obey it. This infidelity is too strong for us. We can argue against it, demonstrate its absurdity, and drive it from the field of controversy, but not from the hearts of our hearers. No scholastic preaching reaches it, no human authority masters it. We must be helped, or fail.

Alas! how strong is the love of sin. No power of compassion, no terror of law, seems sufficient to overcome it. If you can get the people to accept the theory of Christianity, to believe in the wrong and guilt of sin, in the doctrine of the general judgment, and the eternity of punishment, how long and stubbornly will they resist the truth, and compel the Saviour to say "Ye will not come unto Me that ye might have life." Will not yes, sin is entrenched in the will and in the affections. The very source of human action is depraved and given over to rebellion against God. How can we conquer this willing love of sin?

And the conscience sleeps; so stupefied, so dead, that more than human voice is required to break its slumbers! Without help we shall speak to souls in vain. They will not hear. They love to slumber. But I have written at length of this elsewhere. I mention it here because it belongs in the inventory of demands for help.

Oyster-peddling is not of itself ignoble. Does not the great Boston University, with its flourishing schools of science and art, of theology, medicine, law, oratory, and music, rest on a bed of oyster shells? Did not its illustrious and generous founder load his barrow with bivalves, trundle it out to Brighton in the early dawn of the market day, toot his trumpet, and peddle his delicious esculents among the admiring drowsers? And on the well-known and reasonable Darwinian theory of evolution, is not every graduate from that noble institution, as a student, or scholar, evolved, in a sense, from an oyster? Answer me that, ye learned Thebans!

And to run this line of thought a little farther, does it not legitimately follow, in *res naturae*, as Aristotle well says, that if the well-developed and scholarly graduates of that University are evolved from oysters, that the deans, professors, tutors, and lecturers of that noble institution are all and severally engaged in the noble work of opening bivalves—*secundum artem*, as say the ancients?

Wherefore let no man or woman feel degraded by the necessity of toil, or be at all ashamed of the humblest vocation, so it be honest, by which one's daily bread may be secured. And bear in mind that that divine precept, "In the sweat of thy face shalt thou eat thy bread," is not so much an arbitrary command as a fatherly and physiological declaration that he only relishes his food who perspires freely.

I modestly offer this exegesis to the consideration of the learned doctors. And, therefore, though one of my godly superiors advised the writer hereof, instead of trying to preach, to eke out his scant income by giving attention to writing, he does not feel that he either slighted episcopal counsel, or derogates from his dignity by occasionally using his peculiar tact at peddling *oysters*, as the father of English poetry, old Chaucer, spells the word. And, indeed, while there are so many desperate claimants on the funds of the

"Preachers' Aid Society" he (this writer) would, rather than draw on those funds, turn his hand to any honorable calling of which he might chance to have some partial knowledge.

He has played the bass-drum in a band, and so might join a troupe of traveling minstrels. The ring of the anvil and rattle of the lap-stone are also sounds familiar to his ear; and, on a pinch, he could draw a horse-nail, and drive it, too; or make a boot, or fit a shoe; or run a turning-lathe; or sell dry, or wet, goods for that matter, as well as most knights of the yard stick.

But to come back to our subject. The writer cannot say that he sought this new vocation; on the other hand, it sought him rather. It was one of those rare cases—one in a thousand—where the opportunity presents itself, and where the opportunity presents itself, scarce as angelic visitants, or spectral visions.

I wish, in this connection, to warn the young man, or woman, who may condescend to read these lines, against the popular, but fatal, fallacy of trusting to luck, or waiting for the appearance of an opportunity, or for something to "turn up." You will wait in vain hope. Go out into the activities of life, and stir up the gift within you; if it be not the handling of a spade, do it, and do it well, and it may lead to the handling of a sceptre. Luck and chance, in the stern realities of life, are delusive, are purely mythic divinities in the Castle of Indolence. Put your fingers in your ears and close your

**"A SENTIMENTAL JOURNEY"
INTO CONNECTICUT.**

AFTER STERNE—A LONG WAY.

BY REV. MARK TRAUTON, D. D.

If I had been told, when I mounted that old gig, in the leafy month of June, 1881, (I met, by the way, a man recently, who with a twinkle in his eye, told me that he—the man with a twinkle in his eye—built that same wagon in Brookfield for the venerable Ebenezer F. Newell, in which he rode to the Maine Conference, in session at Bucksport, and returned in great state, mounted in that "what is it?") and started to find my field of labor on the upper Androscoggin, that I should in the course of time become an oyster-peddler, I should have at once set the speaker down as an insane man, or a fool. But the whirligig of time works strange transformations, and all human prophecies are, to say the least, baseless fabrications of fancy.

What is behind us is clearly discernible, but, alas! who can predict the mysterious, inscrutable future? Could Napoleon, in the magnificence of the Tuilleries, and the luxurious, quiet beauties of Fontainebleau, have foreseen the horrors of St. Helena, he would have thrown himself upon the serrated squares of his foes, and died as he ought to have done at Waterloo.

"To what base uses may we come at last!" says a great poet.

Oyster-peddling is not of itself ignoble. Does not the great Boston University, with its flourishing schools of science and art, of theology, medicine, law, oratory, and music, rest on a bed of oyster shells? Did not its illustrious and generous founder load his barrow with bivalves, trundle it out to Brighton in the early dawn of the market day, toot his trumpet, and peddle his delicious esculents among the admiring drowsers? And on the well-known and reasonable Darwinian theory of evolution, is not every graduate from that noble institution, as a student, or scholar, evolved, in a sense, from an oyster? Answer me that, ye learned Thebans!

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Stage leaves at once," said the station-master, as he turned toward me. "Mr. T.—" said he, "how are you? I haven't seen you since I heard you lecture in Wilbraham."

"Why, that's twenty years ago."

"Yes; I remember one thing you said to the students."

"Ah, I have forgotten all about it. What was it, pray?"

"It was this: 'Young men, do not lose your faith in humanity.' I shall never forget it." (Had he asked me when I returned next day how my faith stood, I fear the answer "at zero," would have been returned.)

"Stage ready!" shouted a voice at the door. Wrapping my shawl about me, I started out. How the wind blew, and the air was filled with driving snow. "How far to —?" I asked. "Three and a half miles," was the reply. "Thirty minutes will take us there," I said to myself. A beach-wagon, with one horse, was the stage. A young man and a young woman were already seated. The curtains were rolled up, and the piercing winds rushed fiercely through. Our Jehu now threw in a mail-bag, mounted the front seat, and the one horse moved off with a slow, measured pace—that is, step by step. We soon turned down a side street where we found a post-office, where we stopped to change the mail. Whip now brought out a tin quart measure, opened a cask, filled the measure with oysters, and carried them to an adjoining house. Then standing up in this venerable capital of American Calvinism, Bishop Haven spoke ringing words in favor of *verbal inspiration* of the Bible; and standing in the presence of what Joseph Cook would call the "limp and lavender" theology of the hour, he announced the awful doctrine of retribution in the future world with an emphasis that must have made any weak-hearted Methodist minister feel that if he had been using Methodist pulpits to preach annihilationism or pseudo-Universalism, he had been playing the traitor to his Church and had forgotten his most solemn vows. The *policy* of the denomination, as well as its doctrines, received a glowing defense in the address; and especially this dangerous attempt to take the term of service out of

making change. He is a conservative and philosophic beast. He has never had horns?" I ventured to suggest; "for mark how deliberately he lifts his feet, and puts them down upon the frozen ground. No, he does not 'beat the earth with iron hoof,' as saith the poet, but carefully places his feet, one by one, on the smoothest spots."

And, in sooth, the writer can hardly say that he himself labored long or hard to find this "oyster enterprise," while yet he

The Sunday School.

SECOND QUARTER, LESSON IV.
April 27. Isaiah 42: 1-10.

BY REV. W. O. HOLWAY, U. S. N.

THE COMING SAVIOUR.

I. Preliminary.

1. THE PROPHET ISAIAH: Nearly all that we know of the life of this prophet is derived from his own writings. He was the son of Amoz (who was the cousin of Uzziah), according to Jewish tradition. He wrote the life of Uzziah (2 Chron. 26: 22), and his prophecies were uttered during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah—a period of about sixty years (B.C. 758-698). His home was in Jerusalem. He was called to the prophetic office "in the year when king Uzziah died" (B.C. 758). His wife was a prophetess, and their children bore prophetic names. He lived, at least, until after the invasion of Judah by Sennacherib, which occurred about B.C. 700. According to rabbinical tradition, Isaiah was sawn asunder in a trunk of a tree by order of Manasseh (to which allusion is supposed to be made in Heb. xi: 37)—a doubtful fate, for Isaiah must have been 80 or 90 years old at the time when Manasseh came to the throne.

Nahum and Micah were contemporary with Isaiah, and also Hosea. He lived in the days of the decline and fall of the kingdom of Israel. Samaria, its capital, was taken by the Assyrians about B.C. 721, and the Ten Tribes were carried into a captivity from which they never returned. Judah was twice invaded by the Assyrians, and the remarkable destruction of Sennacherib's army, of which we have an account in 2 Kings 19: 35 and 2 Chron. 32: 21, occurred in the year of the prophet, when both he and King Hezekiah were reaching the close of life.

Isaiah's character stands before us as one of almost superhuman elevation. When we think of him, during those sixty years, discharging so many varied offices—prophesying, reproving, rebuking, commanding, comforting, and with deepest resignation and unfaltering faith towards God, and with serene dignity towards men, we seem to be contemplating one who, while retaining all purely human sympathies, has a portion of seraphic nature communicated to him (Cook).

2. BOOK OF ISAIAH: The Book contains sixty chapters, and consists of two principal groups of prophecies—the first (chaps. 1-19 inclusive) having a local character chiefly, and dealing with the morals and welfare of the nation; the second (chaps. 40-66) consisting of predictions relative to the deliverance from captivity, and evangelic, or Messianic, prophecies, stretching even to the end of the Christian dispensation. Owing to the subtlety and reach of the second part, the unity and integrity of the Book was questioned about a century ago by Koppe, and there are Biblical critics who still maintain that the twenty-seven closing chapters were written by a different hand from that which penned the opening ones. To meet this may be brought the unanimous testimony of both Jewish and Christian tradition to the genuineness of the entire Book as the authentic work of Isaiah, and the prophecies of the latter part are quoted in the New Testament with his name attached.

"Of no other book of the Old Testament," says Stanley, "except the Psalter, have the subsequent effects in the world been so marked, or the principles fruitful of results for the future." Stanley, however, is somewhat inclined to believe that the last half of Isaiah was written long after the date of that prophet by one to whom he gives, with Ewald, the title of "the Great Unnamed."

II. Paragraph.

"Rapt into future times the bard began." A new series of visions (beginning at chapter 40) sweep before his aching sight. Jerusalem is in all her grandeur now, but he sees her in the day of her desolation. He sees the people far away in an alien land groaning beneath the yoke of a seemingly-hopeless captivity. But their captivity is not hopeless: "Comfort ye, comfort ye My people, saith your God." Tell them their "warfare" is accomplished, their "captivity" ended. And, in order to assure them of the truth of this promise, the most sublime descriptions are given of the power of Jehovah, His rulership among the nations, His supremacy over all the idols which were then so universally worshipped. But the vision expands. A wider and more glorious deliverance is brought to view. The "Servant of Jehovah" appears—the "elect" of God, endowed by His Spirit, and upheld by Him. The lineaments depicted are more than mortal. We feel assured that this Being, "in whom," says God, "My soul delighteth," can be none other than the "Anointed One" of whom David sang, the "Well-beloved," whose "glory" St. John beheld—"the glory as of the only-begotten of the Father." His mission is to deliver the Gentiles from the thrall of sin by setting forth before them the righteousness, and love, and holiness contained in His message to mankind. His appearance will be attended by no noisy demonstrations; His voice will not echo, trumpet-like, along the streets; nor will He deal impatiently and violently with the weak and helpless; no "brushted reed" will He break, no dying glimmer of divine light will He extinguish in any soul. He comes to save, not to destroy; to build up, not to break down. Nor, on the other hand, will He be dismayed, or hindered, by any opposition excited against Him; His work shall go on, and cease not, until "judgment"—the pure religion which He came to teach—is established in the earth, and in the remotest isles of the sea.

Then we have the drama of Jehovah calling His Servant, and giving Him a formal commission for this great work. The Creator of heaven and earth, the Author of all life and being, "calls" His Servant—sets Him apart in accordance with His righteous purposes—and promises to sustain Him in His office as the mediator of a new covenant with His people, and as a messenger of light and deliverance to the darkened and enslaved Gentiles. "Jehovah pledges His own name and glory as a guarantee of the success of His Servant. Former predictions have already been fulfilled, and this should inspire confidence in these new prophecies which are now uttered while there is no visible sign of the events themselves; before, like plants,

they "spring forth" above the surface of the ground. The lesson closes with an invocation to all that "go down to the sea," and the remote nations that people its far-off isles, to celebrate this sure word of prophecy with a new song of praise unto the Lord.

III. Exposition.

1. Behold My Servant.—This term is sometimes applied to Israel; it here refers to the Messiah (see Matt. 17: 21). Whom I uphold—protect, sustain. Elect—chosen, selected. Delighteth—in whom I am well pleased" (Matt. 3: 17). My Spirit—with which He was endowed "without measure" (John 3: 34); that is, according to the capacities of His infinite nature.—Judgment.—The term is here employed, according to Delitzsch, to denote "true religion regarded on its practical side, as the rule and authority for life in all its relations; i.e., religion as the law of life." Gentiles—all nations outside of the.

The "Servant of Jehovah" must be that Person who was goal and culminating point to which, from the very first, the history of Israel was ever pressing on; that Person through whom all the signs only that prophets did before, but all that had been ever done by Israel's priests and kings; that One who arose out of Israel and the whole human race, and who stands in the same relation only to the outer circle of the whole nation, as the inner circle of the best and noblest within it, as the heart to the body which it animates, or the head to the body over which it rules (Delitzsch).

Verse 2. The manner of His manifestation. Lift up.—Translate as follows: "Nor lift up His voice, nor cause it to be heard in the streets." His manner shall be quiet, humble, gentle, not seeking applause. "No pretender to Jewish Messiahship ever bore himself so," says Dr. Cowles. "No Mormon head, ever shunned notoriety and applause, or ever set his heart after this manner on the victories of truth and the conquests won by suffering and love."

Verse 3. Bruised reed.—The "reed," or calamus, bending to every breeze, "shaken by the wind," was a type of feebleness. The word "bruised" means "cracked, and therefore half broken already" (Delitzsch). Smoking flax.—The flax floating in oil as a wick was the common lamp. This represents the wick as merely glistening, almost extinguished. The teaching is that He will not disclaim the feeble purpose or aspiration of the soul; will not quench the slightest glimmer of faith and love; yea, more, He will strengthen the feeble purpose, and fan to a new flame the dying spark. He "upbraidth not." Judgment unto truth.—He will nurture true religion in the heart till it reaches up to conquest and victory (see Matt. 12: 29). "He shall faithfully announce the true precepts of religion, and secure their ascendancy among men. It shall overcome all falsehood and idolatry, and shall obtain a final triumph in all nations" (Barnes).

Verse 4. Fail, nor be discouraged.—The Hebrew words refer back to the preceding verse—"fall" (fail) to the faint or glistening wick, "discouraged" (broken) to the "bruised reed." He will not violently crush out the feeble life, nor will He, on the other hand, be crushed out by the violence of his enemies. He will not languish, nor be thwarted, in His purpose to establish righteousness in the earth. Even the "iles" —representing the outlying, remote peoples—shall wait, dissatisfied with their idolatries, for the precepts of His Gospel. The South Sea Islands, Madagascar, the Sandwich Islands, are among the wonderful illustrations of the fulfillment of this prophecy.

Verse 5. Created, stretched out, spread forth.—The present tense of the verb is used in the original, implying continuous action. God is both the Creator and Upholder of all things. Come out of it—the vegetable produce. Jubilee spirit.—the divine principle of life in all created corporeal beings" (Delitzsch). "The God of Nature is the God of the Bible."

Verse 6. Have called Thee in righteousness—have commissioned Thee, the Messenger, in accordance with My righteous will and covenant, and for a righteous purpose.

The righteousness of God is the stringency with which He acts, in accordance with the will of His holiness" (Delitzsch). Will hold Thine hand—grasp it firmly, is the meaning of the original. Covenant—that is, mediator of a covenant, or new compact, which God will make with men. The conditions of this covenant are given in the New Testament—repentance, faith, obedience, etc. Light—Christ is called the "Light of the world." Light stands for knowledge and true wisdom.

Verse 7. Blind eyes—a frequent emblem of the incapacity to perceive spiritual truth caused by sin and ignorance. Christ came to illuminate the minds of man. Bring out the prisoners—liberty, release from bondage, spiritual deliverance.

He breaks the power of canceled sin, And sets the prisoner free."

Verse 8. I, the Lord, that is My name, Jehovah puts His own signature to this commission. My glory will I not give, etc.—The glory that is due to Him must not be rendered to idols.

His name—Jehovah—affirms how truly He stands alone in His nation and realm to the world. He is the God of the living, and His power, and His grace from the very earliest times (see Ex. 3: 15). He to whom this name belongs cannot permit the honor due to Him to be permanently transferred to some god. He who has given the command for putting an end to idolatry, Cyrus does this provisionally by the tempestuous force of arms; and the Servant of Jehovah completes it by the spiritual force of His simple word, and of His gentle, unselfish love (Delitzsch).

Verse 9. The argument is: Fulfillment is the test of prophecy. You have seen former predictions verified (for example, that respecting Hezekiah's recovery in three days); now have confidence that the new utterances will not fail of fulfillment.

Verse 10. A new song.—New manifestations of the divine goodness call for new songs of praise. In these the "very ends of the earth" are called to unite.

IV. Gleanings.

1. Isaiah is a household word everywhere. No other prophet is so frequently cited in the New Testament, for none other so nearly comes up to the spirit of Christ and the Apostles. No other single teacher of the Jewish Church has so worked his way into the heart of Christendom. When Augustine asked Ambrose which of the Sacred Books was best to be studied after his conversion, the answer was, "Isaiah." The greatest musical composition of modern times, embodying more than any single confession of faith, the sentiments of the whole Christian Church, is based, in far the larger part, on the prophecies of Isaiah. The wild tribes of New Zealand seized his magnificent strains, as if be-

longing to their own national songs, and chanted them from hill to hill, with all the delight of a newly-discovered treasure (Stanley).

2. You think of the old Hebrew seers and prophets of the Lord, and are almost ready at times to envy the overwhelming glories of those visions; the eminence of that rapture which beheld the splendors of Emanuah, "the land of far distances," and the grandeur of their commission who were sent equipped so marvelously to comfort the downcast and warn the wavering, and confirm the strong, and reclaim the apostate, by their testimony of glory and of judgment. Sublime, indeed, that calling; blending the exultant powers of the poet with the loftier aspirations of the saint; beholding all nature with an eye kindling from the inner spirit's light, and seeing in the forms, the changes, and the aims of all things in the heavens above, and, in the earth beneath, the signs that mark the course of the Almighty; the universe of their zodiac, and God their sun! Enviable, indeed, that mantle of prophetic power, that insight which beheld the stars walking in their Eastern brightness, and saw in them the emblems of those earthly powers which should be shed like leaves from their heights of pride by the shaking judgments of the Almighty arm; which marked in the wasteful winter flood, and woodland beast roaming for his prey, the symbols of devastating visits from anguished loving-kindness; which gladly recognized the types of the Messiah's kingdom in the pastoral calm of flocks and in the rich and rocking grain. Envy them not!

The Bishop announced the committee of seven in the case of Brother R. R. Meredith, as follows: D. Sherman, W. Rice, W. S. Studley, G. Prentice, M. Trafton, W. R. Clark, W. F. Mallory, 414.

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ZION'S HERALD.

THURSDAY, APRIL 17, 1879.

"Gather up the fragments that nothing be lost." Such was the command of Christ after He had multiplied the loaves and fed the multitude. Fragments are not to be despised. Boyle remarks, that "sand grains are easily scattered; but skillful artificers gather, melt, and transmute them to glass, of which they make mirrors, lenses, and telescopes." "Even so," as one observes, "vigilant Christians improve parenthetic fragments of time, employing them in self-examination, acts of faith, and researches of holy truth, by which they become looking-glasses for their souls, and telescopes revealing their promised heaven. Jewelers save the very sweepings of their shops because they contain particles of precious metal. Should Christians, whose every moment was purchased for them by the blood of Christ, be less careful of time? Surely its very minutes should be more treasured than grains of gold or dust of diamonds. Beloved of the Lord, gather up the fragments. Moments are precious beyond computation. The very sweepings may have in them grains of gold. Each moment, as it swiftly flies, is touched with blood. The atom as it floats in the atmosphere sustains vital relations to the whole structure of the universe. Gather up the fragments. Eternal destiny, in its sublime unfoldings, is made up of fleeting moments and the floating atoms skillfully woven into the great issue.

God has His way of perfecting praise. It is unlike all human methods, and beautifully illustrates the inspired declaration, "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." The praise-realm is full of testimonies to the wisdom, power and goodness of the Holy One. The hum of the tiny insect and the warble of the bird as it mounts upward on unfettered wing — these praise the great God in their humble spheres. But to man, as His nobler creature, does He chiefly look for the loftier praise-notes. But it is not from the mature and well-developed man only. "Out of the mouth of babes and sucklings hast Thou ordained strength because of thine enemies, that Thou mightest still the enemy and the avenger." The sweet voices of consecrated childhood often bring the highest praise to God. We recently saw an example. A revival was in progress in a certain Church. On Sabbath evening a little girl of ten years of age came to the altar to consecrate her young life to Jesus. At the close of the service we said to her, "My child, have you found Jesus?" "Oh, yes," she replied, and her countenance testified as powerfully as her words. The next Sabbath evening she was again in the sanctuary. After she went home she said to her mother, "Mama, let me wait to see my brother" — a youth seventeen years of age. Her mother having occasion to leave the room for something, the little Christian dropped upon her knees, clasped her hands, and breathed a prayer to heaven for her brother. When he came home, she ran to him, threw her arms around his neck, and besought him with tears to give his heart to Jesus. Eternity will show, doubtless, that the sweet child has won her brother. "Out of the mouth of babes and sucklings Thou hast perfect praise."

Human religions, like those of Zoroaster, Buddha, or Mahomet, attempt to scale heaven by inclined planes, curves and zigzags; the former adjust the way to the irregularities and sinuosities of the earth; the latter adjusts the earth to the demands of the way; the one levels down, the other levels up; the one constructs an earthly pile, suited to the frailties of sinful men; the other casts up a heavenly highway for the ransomed of the Lord to walk in. Jesus takes the direct path, the shortest line between earth and heaven, easy to those who stand squarely in it with the eye steadily on the prize, but difficult to such as progress by zigzags, dodging now to the right, then shuffling loosely off to the left, expending large effort in travel with only slight forward movement. Such people experience all the labor and weariness without the comforts that belong to the Christian life. The unevenness of the road adds to the tediousness of the journey, the jaggedness of the way proving a greater wrench to the muscles and joints than a continuous but regular march. The

narrow way and the strait gate reduce the problem of salvation to the lowest terms, and thus insure the best economy in efforts to secure our salvation. Many people do enough to get to heaven twenty times, and yet fail of their main end. They travel across the way rather than in it; they touch the path at many points, but never get fairly adjusted to it. Their zigzags lengthen the road a hundred-fold and put heaven out of reach.

In an important sense revivals of religion are not exportable articles. They appear only with suitable conditions in the moral atmosphere. In religious movements people are prone to forget that success is largely dependent on the state of religious feeling in the immediate community. The agency that has been very successful in one place may not be in another, for the want of those conditions on which success is dependent. Inasmuch as similar moral states prevail over large tracts of Christendom, it is presumable that the agencies useful in one section may be so in many more. But we can be certain of it only by trial. Strike your match and the ignition will reveal the condition of the elements about you. If the community has any need of you, the elements will kindle; if not, your match will very tamely burn out.

This is a day of specialities. Once a man could be a "Jack of all trades," and master of none, and pass quite respectably and usefully through society. But that day has passed away. Now a man needs to devote himself to one thing almost exclusively and become as perfect as possible in that, or he will fall under the rebuke of that text: "Unstable as water, thou shall not excel." "One thing at a time, and that done well," is a very good maxim. Devote thyself wholly to the work of the ministry, brother preacher, that thy profit may appear to all.

MINISTERS NOT NOVICES IN BUSINESS.

It is quite the universal custom to disparage the business qualities of ministers. There have been a few conspicuous instances of helpless financial impotency in the clerical office. The late cases of Archbishop Purcell and his brother are, however, unparalleled in ignorance and recklessness as to all the fundamental laws of trade. A few ministers have made themselves too familiar with the opportunities for increasing their worldly store, have shown remarkable shrewdness in managing speculative forms of business, have accumulated considerable fortunes, and some have followed the example of their secular competitors and ultimately involved themselves and their trusting friends in financial ruin; not, indeed, because they were ministers, and did not understand the ways of trade, but because they were too skillful as business men and too daring as speculators.

These latter instances, however, are so rare as to excite public attention when they occur, being exceptions to the general rule. The cases, too, of those helpless men, who have no idea of economy and never succeed in living within their means, are limited. It is one of the rarest events to find a clergyman availing himself of the bankrupt law, or so far living beyond his means as to involve himself hopelessly in debt and wrong his creditors out of their dues. Thousands of laymen—business men—have availed themselves of this legal form of setting indebtedness without a full payment; shrewd, energetic, trusted and highly-respected merchants have found their skill baffled, their plans disappointed, and themselves bankrupts.

Still the impression prevails that the minister has no business aptitude, and is quite likely to ruin every secular undertaking that he touches. There have been many costly experiments during the last score of years in church building, some of which have proved terrible occasions of embarrassment to the worshippers in these debt-burdened temples. In a few instances, there have been planned and urged on by ministers who have originated the movement, and made large and honestly given pledges of financial aid, but have before the church was paid for, failed in these and all other business engagements. In nearly all these instances, and in almost all cases of church building, it has been the energetic, clear-headed and business-trained minister who has saved the periled church, or built and paid for the new sanctuary.

It is a great misfortune for a minister to be lacking in secular intelligence. Wherever we find an instance of financial inability, we almost always find all the other good ministerial qualities rendered useless by this helpless ignorance of affairs. This knowledge is a matter of early training. A minister's business skill is not to be cultivated by trading or speculating in lands and stocks after he enters upon his legitimate work. Nothing can be more offensive to God or man, or more ruinous to ministerial character and devotion, than a trading habit after he has consecrated himself to the duties of the ministry. But most of our ministers are young men from families in limited circumstances. They have been made familiar with manual labor in youth, and are neither ashamed nor reluctant to aid themselves with their hands when necessary. They have been obliged to practice the strictest economy in securing an education, and have learned the value of money and the wisest ways of obtaining the largest returns for it. There may be a tendency to over-birth and an eagerness to secure and save money, induced by this severe early

discipline. Doubtless this is sometimes the case. This can only be corrected by the grace of God; and against this some ministers find occasion to pray and strive with great earnestness.

Our ministers of the previous generation were models of excellent management of affairs. Their salaries were insignificant in amount and uncertain in payment, but the great body of them not only provided amply for themselves and families, while well, but out of their small annual receipts saved, by wonderful economical skill, enough to educate their children, to aid in establishing our schools and colleges, to give quite freely to missions and our other charities, and to lay aside something in the form of an humble home, other property, for the day of sickness and against old age.

Until within a few years, all our young ministers, although fresh from the schools, were expected to graduate from a series of small appointments, where much work was expected and little money paid. This tuition was invaluable. It established habits of economical living; it called out ingenious devices and multiplied resources for aiding in the family support; it developed intelligent and prudent business habits, and cultivated a manly and resolute self-dependence. It is not what comes into a man's hands that enriches him, but what he saves from slipping through them. Our young men need early to learn this well-practised lesson of the fathers, or it will matter little what their salaries may be; they will always be poor and dependent.

But, taken as a whole, the ministry shows much aptitude for business. There is no need for apologies in behalf of our preachers in this respect, and no occasion for sneers. As a whole, they preserve the respect of the community on the secular side of their lives, and are doing more at this hour than any other members of the Church to rid her sanctuaries of the crushing debts of an hour of inflation entailed upon her, and to secure an adequate endowment for her schools of learning.

THE PURE GOLD OF HONESTY.

When Pope said, "An honest man's noblest work of God," he could not have meant that man whose honesty consists merely in abstaining from acts of downright cheating.

A storekeeper who charges only a fair price for his goods, a farmer who sells a yoke of oxen for their market value, or a dairyman who sends nothing but pure milk to his customers, acts honestly, but does not thereby become the "noblest work of God." Neither could do otherwise without becoming a knave. Such an honest man, to quote Blair, "may prefer those things which are fairest, not because they are fair, but because they seem to him most likely to prove successful." There may be a good deal of skill as business men and too daring as speculators.

Honesty, which is entitled to the claim of nobility, must be a flower growing upon the root of uprightness. It must recognize the principles of rectitude as summarized in the law of love to one's neighbor. Suppose, for illustration, the storekeeper who is rigidly fair in his prices, has a lady customer who is passionately fond of dress, but whose husband's resources he knows to be very limited. He tempts her by soft persuasions to purchase goods which is fully aware she cannot pay for without embarrassment. The transaction is fair enough, so far as price and quality are concerned; but is it an upright act? Is it a right and noble thing for the dealer to seek even a fair profit by appealing to a woman's weakness and making it the means of placing a heavy burden on the shoulders of her struggling husband? We think not, for the reason that an upright man will not knowingly benefit himself by doing injury to his neighbor.

Let us take another example: Suppose a farmer to have reared a splendid colt. The creature is finely built, a good traveler, high-spirited, and every way manageable if in the hands of an experienced horseman, but unsafe if driven by unskilled hands. The owner has a neighbor, a young, inexperienced farmer, just starting in life, with very strained means. He needs a horse for all kinds of work, but is smitten with a foolish fancy for this fine creature. His better judgment tells him that this horse is not suited to his needs. In his hands it will very likely become dangerous, if not vicious. Its owner knows this also; but, taking advantage of the young man's fancy, he urges him until he makes the purchase. Paying for it cripes his resources; the beast proves unfit for the rougher work of his farm; and under his unskillful treatment becomes so unsafe that he is obliged to sell it at a loss he can ill afford.

"Just what I expected," says his former owner, who had tempted him to buy. "My colt wasn't fit to be handled by such a green hand, nor to be put to such work as his." This transaction, like the former, was what most men would pronounce an honest one. If honesty be the mere absence of knavery, it was; but if honesty ought to imply uprightness, it was not. Assuredly, it did not respect those divine words which bid Christians to "Look not every man on his own things, but every man also, on the things of others." No upright man will forget to consider the interests of those with whom he deals as well as his own. He will not knowingly profit by such a folly, or the vice of a fellow-creature.

But there is a still nobler virtue than uprightness, even that integrity of character, that moral wholeness, which is the soil in which it grows. The former appears in men's dealings with each

other; the latter is the moral mould in which their minds are cast. The man of integrity loves honesty for its own sake. He would abhor himself if he were to find himself inwardly debating the motives to a wrong business transaction. Closely allied with it is the virtue of probity, which, like uprightness, may be considered as integrity in action. By his resistance to the temptation which invites him to gain from another's loss, a man openly exhibits his probity. Thus, in our highest conception of honesty, we see integrity in the character, probity in the act of adhesion to the right under temptation, and uprightness in the steadfast purpose to consider the rights of others even when seeking one's own profit. A man who is honest in this exalted sense, is indeed "the noblest work of God."

We find an almost romantic illustration of this virtue in the life of a man, once highly distinguished as a merchant in Boston and in Paris — Mr. S. V. Wilder. One incident will reveal the man. It occurred when he was quite young.

A gentleman arrived in that city with an invoice of French goods, which he valued at \$30,000. Comprehending the state of the dry goods market, and judging with intelligence the quality of the goods offered, Mr. Wilder told a friend that if he could borrow \$30,000, he was sure of selling the invoice at a large profit in sixty days. His friend persuaded a Salem gentleman, named Gray, to promise him the loan of the money on condition of receiving a third of the profits. Wilder bought the goods on ten days' credit, placed them in his friend's store, advertised them freely, and by the ninth day sold them all for cash. After paying for the goods, and handing one-third of the profits to his friend, as agreed, for the use of his store, he took another third and proceeded to Mr. Gray's counting-room. But that gentleman having been told, by some jealous merchant, that Wilder was sure to lose money on the goods, received him with coolness, saying, "Ah, young man, I did a very foolish thing to go into that operation. . . . This only the ninth day, and I shall not pay you a cent to-day. I suppose I must give you the money to-morrow. Good morning, sir."

It would have been a very easy matter, in that merchant's mood of mind, for Wilder to induce him to accept a release from his bargain. Instead of doing so, however, he handed him \$1,875, as his third of the profits, and informed him that the goods being all paid for out of the proceeds of the sale, should not need the promised loan. Mr. Gray was perfectly astounded on hearing this statement, and invited young Wilder to enter his private counting-room. This young merchant declined to do, and walked back to his business, amused at the millionaire's surprise, and inwardly rejoicing at the dross of selfishness mingled with the gold in his virtue.

That was, indeed, a test of probity few young men could have endured. Young Wilder could not have done it if his character had not been cast in the mould of integrity, and if uprightness had not been the habit of his life. That act was typical of his long and brilliant mercantile career. What he was then, continued to be to the end of his days, adorned the mercantile profession, and illustrating the beauty of his customers, acts honestly, but does not thereby become the "noblest work of God." Neither could do otherwise without becoming a knave. Such an honest man, to quote Blair, "may prefer those things which are fairest, not because they are fair, but because they seem to him most likely to prove successful." There may be a good deal of skill as business men and too daring as speculators.

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The third and last volume of Dr. Miner Haydon's "Systematic Theology" has been issued from the press of Hitchcock and Waldo. It makes an octavo, very handsomely printed, of 517 pages. It bears the same general character as the previous volumes. Its style is clear and pure. Its discussions are uninterrupted by references to authorities, or the works of those holding views that are criticized. It is a calm, positive, and well-argued presentation of the final judgment of our much-respected and thoughtful Doctor in Theology, after reading widely in the literature of the subject and thinking upon it profoundly himself. In this volume the author treats of Christian ethics—theoretical and practical—or the origin of the idea of obligation, of conscience, of virtue, of moral culture, natural religion and the need of Inspiration; of self-discipline, our duties to our fellow-men, and to God. These topics are treated upon the inclemencies indirectly Restorationism; but these volumes are among the purest and best-written moral stories of the day, and have been published as serials in our most orthodox periodicals. We should object much more earnestly to the later volumes of George Eliot, involving, as they do, social laxity, and carrying with them a form of society condonation of the crime. Altogether, however, the volume is an excellent one. It suggests more than it says, and will prepare the way for another, an ampler, and more elaborate treatise.

The fourth commandment is not abroad. The Episcopacy and the polity of the Methodist church are particularly wholesome and commendable. It is a clear, strong, and forcible presentation of the subject. The author has succeeded in making it a valuable reinforcement to the sentiments of those who hold that the Sabbath is a day of rest, and that it is a violation of the Sabbath to work on it. The author has succeeded in making it a valuable reinforcement to the sentiments of those who hold that the Sabbath is a day of rest, and that it is a violation of the Sabbath to work on it. The author has succeeded in making it a valuable reinforcement to the sentiments of those who hold that the Sabbath is a day of rest, and that it is a violation of the Sabbath to work on it.

The fifth commandment is also well treated. The author has succeeded in making it a valuable reinforcement to the sentiments of those who hold that the Sabbath is a day of rest, and that it is a violation of the Sabbath to work on it.

England Conference, he made a very strong impression with his well-arranged facts, his vivid pictures of Western frontier life, and his nervous and ringing eloquence. He succeeded in winning for his important cause quite a numerous sum in pledges (over five hundred dollars) to be raised during the coming year. Bishop Foster presides with an easy and kindly dignity, and his cabinet say their work never went on more rapidly or comfortably. The whole town has been interested in the Conference exercises, filling the church at public services, even when the weather was very unpropitious. The ladies of the Woman's Mission had a pleasant anniversary, Mrs. Presiding Elder Jenkins reading a particularly interesting report. The details of the Conference will appear next week, from the pen of our excellent correspondent. The Boston, Concord & Montreal Railroad, as it usually is, was generous in its terms of passage to the members of the Conference.

The stately building, bearing its name, with its multiplied appliances for culture and instruction, has been cleared of debt. It has a total membership of 3,275. During the past year a great variety of literary and religious lectures and services have been arranged, and many forms of Christian work and charity have been inaugurated. The physical discipline and wholesome amusement of the members have not been overlooked, while hundreds of invalids have enjoyed carriage rides for their invigoration. Upon these labors of love and mercy the Master has, in His Word, pronounced His divine "Well done!"

The following resolutions were unanimously adopted by the trustees of Wesleyan Academy on the resignation of the Principal Rev. N. Fellows:

Whereas Rev. N. Fellows has presented to the Board of Trustees his resignation of the position which he has so ably and satisfactorily filled for five years as Principal of the Wesleyan Academy, the revere,

Resolved, 1. That we desire to express our high appreciation of the faithful services of our beloved Principal, Rev. N. Fellows, with which he has conducted the business affairs of the institution, the practical wisdom of which he has shown in the administration of discipline, the culture and scholarship of our students, the rare ability which he has displayed in the arrangement and classification of the various departments of instruction, and the uniformly whole-some, genial and Christian influence which he has exerted upon the pupils.

2. That we appreciate, also, the untiring and unselfish work with which he has labored to promote the interests of the institution over which he has presided.

3. That we take this opportunity to put on record our hearty thanks of his services; and we would express, also, our personal respect and esteem for Brother Fellows and our warmest wishes for his prosperity and success as he goes from the position so nobly filled, as Principal of the Wesleyan Academy, to the duties which he may hereafter devolve upon him in another department of Christian labor.

WILLIAM RICE,
JOSEPH CUMMINGS,
S. F. UPHAM.

There was a very pleasant gathering at the residence of Mr. and Mrs. Dr. Mann, Dartmouth Street, in this city, Wednesday evening, April 19th, to celebrate the marriage of their daughter, Miss Mata R. Mann, to Fred W. Ayer, esq., of Bangor, Me. Our best wishes go with this happy couple in the new life upon which they have entered.

The following resolutions were unanimously adopted by the trustees of Wesleyan Academy on the resignation of the Principal Rev. N. Fellows:

the Methodist Episcopal Church: Charles M. Melden, Joseph H. Thompson, George C. King, George H. Huffman, John Galbraith, Thomas C. Martin, Edwin W. Archer, Otto Anderson, Henry G. Rogers, William H. Atkinson, and Ethel T. Johnson.

In Mechanics' Hall, at 2:30 o'clock, the afternoon services were held.

The opening hymn was read by Rev. A. D. Sergeant, the Scripture selection by Dr. D. H. Els, and the second hymn was read by Rev. C. S. Rogers.

Rev. Dr. E. Q. Fuller, editor of the *Methodist Advocate*, Atlanta, Ga., preached an exceedingly logical and forcible sermon, founded his thought on Ephesians 2: 8, 9, 10.

After the sermon Bishop Simpson, with the assistance of several brethren, ordained the following brethren Elders in the M. E. Church: John D. Pickles, Wm. N. Groom, Charles F. Rice, W. E. Kaex, G. C. Osgood, T. C. Watkins.

Bishop Simpson, at the close of the service, gave a most thrilling exhortation to the newly-ordained elders to do mighty work for God, and, turning to the vast audience, gave words of great power in stirring appeals to parents in behalf of their pastor.

The Conference Missionary Society held their anniversary in Mechanics' Hall, in the evening, Dr. L. Crowell in the chair, in the place of Bishop Simpson. Dr. W. F. Mallius led in prayer. The singing was by the united choir. Rev. R. W. Allen gave the treasurer's report. \$12,279 has been raised during the year — a small decrease.

The first speaker was Rev. W. R. Clark, the second, Rev. S. B. Sweetser, of Webster, and the third, Dr. A. J. Kynett, of Philadelphia.

MONDAY.

The morning devotional services were held at 8:30, being led by Brother W. W. Colburn, and at 9 o'clock the Bishop opened the business session.

The committee on Domestic Missions read their report with accompanying resolutions, which was adopted.

On motion of R. W. Allen, the Conference invited the following brethren to give addresses at the next annual session of this Conference, it being the semi-centennial of their membership: his body: J. Porter, J. Hosmer, J. Noble, J. Scott, T. G. Brown.

On motion of C. S. Rogers, the Church in Woburn was authorized to execute a mortgage on its church property.

Brother R. W. Allen presented and read the following resolution:

Resolved, That we are convinced of the necessity of a missionary periodical for the missionary interests of the work of Christian mission — a periodical furnishing our ministers and people with a thorough and accurate information of missionary intelligence from all the fields of mission labor. We therefore recommend that the board of managers of the Missionary Society of the M. E. Church present such a periodical.

R. W. ALLEN,
J. H. TWOMBLY.

The committee on the State of the Church presented and read their report with accompanying resolutions. On a motion was made to adopt the report, etc., a motion was made to strike out the words "uneasy spirits among us," which amendment was accepted by the committee.

The following resolution was adopted:

Resolved, That we earnestly protest against the desecration of the Sabbath by connected directly or indirectly with the holding of these meetings on that day. We respectfully but urgently request our brethren to abstain from within the bounds of the New England Conference to use all possible care that no such desecrations occur where it is in their power to prevent it.

Much discussion ensued on this amendment, Brothers E. S. Best, Prentiss and McDonough favoring the amendment, and Brothers Colburn, Walt, Cooper, Twombly, A. Wright, J. O. Knowles and others opposing.

On motion, his previous question, as far as the substitute is concerned, was now moved, and the motion prevailed. Dr. Clark's amendment was lost, 72 to 68. The substitute of Brother A. A. Wright, simply affirming that the Conference is opposed to holding camp-meetings over Sunday, was adopted by a vote of 81 to 44. The section of the report referring to the matter was taken up, and with the substitute, adopted, 55 to 49. The first resolution of the report was then read, when a motion to lay it on the table failed. A motion to strike out "tally advanced in certain quarters" was accepted on this motion, pending which a motion to adjourn prevailed.

The benediction was pronounced by Bishop Foster.

The silent room session was occupied by memorial services.

Rev. C. S. Smith, by appointment of the Bishop, took the chair at 2:30 o'clock, and the devotional services were conducted by Dr. S. F. Upshur.

Rev. J. L. Estey presented and read the memoir of Father Bartholomew Obethan, and Rev. W. E. Allen spoke regarding the character and labors of Brother Obethan. Brother Thomas Marcy read the obituary of Father Isaac Jenison, and Brother N. D. George gave hearty testimony to the wonderful life and labors of the veteran. Brother J. L. Estey also presented the memoirs of Phineas Crandall, and was followed by Dr. James Porter in reminiscences concerning our former brother. Brother S. Jackson gave the memorial of Father A. D. Merrill, who was followed, in eulogistic remarks, by Dr. S. F. Upshur.

Dr. Sergeant, in moving to adopt the memoirs read at the Conference obituaries, personally spoke concerning his aged compeers, and was seconded by Dr. Daniel Steele and J. C. Ingalls. The memoirs were adopted.

The Conference then, on motion, adjourned.

At a later hour in the afternoon, the anniversary of the Domestic Missionary Society was held. Rev. V. A. Cooper presided, and in cogent terms stated the objects of the Society, and reviewed its work the past year.

Dr. S. F. Upshur was the first speaker, and emphasized from his standish Methodist experience and knowledge of the needs of the ministers and Churches, the claims of this society. He explained certain facts of imperious need among the ministers, and claimed that financial help must come soon, or several Churches and ministers must stop their work.

A generous collection was taken up, after which Dr. J. Haswell spoke of the religious interest of connectional Methodism. Dr. H. detailed personal experiences of himself and wife when, during one year of his life, his salary was \$800, and he spoke from bitter personal experience and observation of the financial sorrows and trials of the minister, who hardly knows whence the following day's food shall come. He urged extreme attention to the claims of this organization.

The Conference assembled at 2 o'clock, Dr. Porter in the chair, and Dr. Fox led the devotional services.

On motion, the following resolution was unanimously adopted and ordered to be placed in the hands of each of the Presiding Elders prior to their leaving the Conference:

At singing, Dr. D. Steel led the Conference in prayer.

Whereas the Discipline recognizes the validity of the stowards [page 205, section 349] to pay the traveling expenses of the preachers,

where the people are too poor to erect even a cheap structure, or where a handful of devoted Christians need a church home, but their courage and means fail; and they must have help. The Doctor referred to the aid given to some of our Churches in this vicinity in the hours of their dire necessity, speaking especially of Trinity Church, Providence, R. I., and Grace Church in Worcester. Having been pastor when the latter Church was in its crisis hour, he could speak ex-cathedra.

Dr. A. J. Kynett, secretary of the Board of Church Extension, was the next speaker. Referring to the application of Dr. McKeown for assistance for Grace Church several years ago, and stating his partial regret that such a drain on the society's treasury had been made, he said that he had written to the Board, Dr. K. gave statistical facts which were by no means an honor to the Conference, as, since the Board was organized twelve years ago, this Conference has contributed only \$12,000, and drawn from its treasury \$7,000; thereby leaving in that time only \$5,000 for aggressive Church extension work on the frontiers. The speaker explained briefly the workings of the loan fund of the Board, and in closing the speaker made a powerful appeal to the members of the Conference to act in the interests of this Board as never before.

The interesting anniversary closed with the benediction by Rev. N. D. George.

TUESDAY.

At 8:30 o'clock Brother W. P. Ray led the devotions of the Conference, and at 9 o'clock Bishop Simpson called the Conference to order. The Minutes were read and approved.

The committee on Sunday-schools presented their report, with accompanying resolutions, which was adopted.

The committee appointed to draft a letter to be sent in behalf of the Conference to Dr. Wm. Butler, former superintendent of the missions of the M. E. Church in Mexico, was now read and accepted, and ordered to be sent by the committees.

The committee on Temperance offered their report with accompanying resolutions, which was adopted by a rising vote.

The committee in the case of Brother Brumagin reported that there does not appear to be any reason for Conference action in the premises. The report was adopted.

Dr. McDonald's motion that this Conference enter its protest against the publishing of the Book of Concord of a book bearing the title, "What Shall I Read?" as being un-Methodistic and injurious. The motion was amended by simply calling the attention of the Agents of the Book Concern to this book as injurious, and the resolution, as amended, prevailed.

On motion, Dr. J. W. Merrill was appointed to preach the annual Conference sermon on "Ministerial Education."

On motion, it was voted to reaffirm the action of last year touching the reception of new members into our Conference.

The following resolution was adopted:

Whereas in the order of divine Providence the last link which connected the Biblical Institute of Concord, N. H., with the School of Theology in Boston, has been removed by the death of Rev. D. Allen, D. D., therefore,

Resolved, That as a mark of respect to our beloved friend, Dr. Allen, we desire to pay our affectionate tribute to the memory of his character and the generous and noble nature, and the true and efficient devotion of his life to the cause of his Master and fellow-laborer in the Kingdom of Christ.

That the beautiful symmetry of his manhood and transparent Christian life presents a pattern worthy of the imitation of all.

That as a Conference we extend our sympathy to the family in this bereavement.

F. K. STRATTON.
N. T. WHITAKER.
CHARLES YOUNG.

The following was also adopted, in motion:

Whereas the Rev. N. Fellows has, for the purpose of entering the pastoral, resigned from the Faculty of the Wesleyan Academy, which, with great credit to himself, he has filled for the past five years; and whereas we learn that Rev. George M. Steele, D. D., President of Lawrence University, has just accepted the position of Professor of Wesleyan Academy, therefore,

Resolved, That we congratulate this honored and oldest of our literary institutions on securing as its principal one of those abilities, scholarship, piety, and talents, which are an accurate and administrative afford us much pleasure in our association with him.

That as a Conference we extend our sympathy to the family in this bereavement.

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Resolved</i

The Family.

INVOCATION TO SPRING.

BY REV. H. B. WARDWELL.

*Wake, voice of icy fitters rent,
From lake and river heard afar;
Stern Winter, strike your snowy tent,
Move toward the Northern Star!*

*Fair violet by the wayside, wake,
Breathe odorous tribute on the gale;
Glad mountain streams, your feters break,
Leap downward to the vale.*

*Forests, your emerald leaves display;
Spread your fresh drapery to the light;
Give all your feathered minstrels play;
Smile, skies, with splendor bright.*

*Fair Spring, make glad once more the earth;
Come o'er the hills with light and song;
With wave-born music, Violets birth,
For you have tarried long.*

*Haste on your way with joy of streams,
With breezy murmur sweet and low;
Trace the freed river's course with gleams;
And make the mountains glow.*

GOLDEN WEDDING.

Many of the friends and relatives of Mr. and Mrs. John A. Fitch assembled at their residence at Elmwood, March 19, to celebrate the fiftieth anniversary of their marriage. The brothers and sisters, children and grandchildren, nephews and nieces, with one clergyman and his wife (in all twenty-four), took their supper together at the same table. Early in the evening other guests began to arrive, and before eight o'clock the house was well filled with nearly two hundred persons.

The couple were dressed somewhat after the fashion of fifty years ago, the groom wearing a ruffled shirt, vest, and blue dress-coat with brass buttons, and the bride having a black dress with an overskirt of white muslin embroidered by herself, and worn at her marriage. Other parts of the dress were of greater antiquity, particularly the elegantly-wrought shell comb procured for her sister in India by a brother of Deacon Scudder, of Boston.

After the guests had been presented to the host and hostess, the children and grandchildren stood about the aged pair, while the youngest (second son of Elijah Fitch) was baptized by Rev. H. O. Ladd, prayer being offered by Rev. G. H. Ide, of Lawrence. The "bib" worn by the infant was given to his great-grandmother nearly a hundred years ago, and was worn by each of her children at their baptism.

Letters of congratulation from those who could not be present were read, from which we are permitted to make extracts. The first is from Rev. Mr. Webster, of Lisbon, Ill. He says: "I need not tell you how much pleasure it would afford both my wife and myself to be present on that joyous occasion. It is pleasant to me to think that during your long wedded life, more than half of my own has been spent in that close and tender relation which subsists between a pastor and a member and officer of his own Church, where their views and feelings have harmonized, in a peculiar manner, upon the fundamental doctrines of the Gospel and their application to human conduct. We were both in the vigor of life, and it was our wont, while we cheerfully acknowledged the rights of others, to feel and express ourselves plainly and strongly. It was also during the most eventful period in the history of our country since the organization of its present government."

Accompanying this was the following, written for the occasion:—

Just fifty years to-day have fled,
Since first to Hymen's shrine was led
The pastor's law, by the deacon's son,
And both, though twain, were made but one.

Just fifty years of hardy toll
On cold New Eng'nd's rocky soil,
Each son has shared the other's load,
With greater joy along the road.

Allike they sprang from honored sires,*
Whose constant, sacred altar fires
Illumed and cheered domes homes,
And shore afar from Zion's domes.

Just so, since fifty years begun,
This pair, fair thus, their race have run,
And sought to make their home the source
Of streams that gladden in their course.

And let a covenant God be praised!
Five stalwart sons, full grown, they're raised;
Defenders of their Makers' laws—
A martyr one, to freedom's cause.

Enough for fifty years of care
To rep reward, so rich and rare,
And then in God's good time, go home,
In golden streets, for aye to roam.

Thus learn that all true wedded love
Is type of that in heaven above,
Twixt saints redeemed from earth the bride,
And Christ, the Saviour, crucified.

Rev. Wm. T. Sleeper, of Worcester, writes: "In unpacking my library, I came across a sermon by Rev. Mr. Howe, the father of your wife. If she has been as faithful to you and your children as her honored father was to his flock, it is probable that the success of your married life has been largely due to her power and influence."

Rev. Bradford C. Peirce writes: "For nearly half the long period of your happy married life I have enjoyed the honor and pleasure of your acquaintance. I recall now with pleasure our intimacy while members of the State Legislature, and our very pleasant relation, when you were a trustee, and your friend the superintendent, of the

* Mr. F. was grandson of Rev. Elijah Fitch—sec-
ond pastor of the Church—and Mrs. F., daughter of Rev. N. Howe, third pastor of the Church in Hopkins.

Institution at Lancaster. It has pleased God to give you a long and happy life. You have not been without discipline; but few human lives, on the whole, have been more marked by peaceful comfort than your own. For this, under the loving Providence of God, how much you owe to the gracious lady who has shared your sorrows and multiplied your joys, you have never been reluctant to bear testimony."

Hon. Moses Kimball says: "It seems only the other day when our acquaintance was first formed, and yet it is twenty-five years. In that time what wonderful changes have come, and what numbers of those we then knew have passed away! Let us be duly thankful to our Creator that we have been so long spared; and pray that the brief time we may remain here shall be so spent that none of those we leave behind shall have cause to blush for our memory."

Ex-Governor Clafin regrets his absence—national duties detaining him: "As you look back upon your life, you must rejoice that your lot was cast in this day—stirring in its events, so wonderful in discoveries, and so grand in its achievements. The part you have taken in the liberation of the slave is, alone, enough to afford you satisfaction for your labor in life."

Hon. Judge Russell writes: "Great events have happened since the time when you, as a man, and I, as little more than a boy, did what we could to found the party of freedom and progress. Those are good days to remember, and I honor all who were on the right side. I trust that you and your good wife may pass many happy years together in the world which you have done you share to make better."

Rev. Josiah Temple says: "Now, why didn't you think, fifty years ago, that March was a bad month for old people to get about in—muddy roads, lingering snow-drifts, keen breezes? And why didn't you then calculate that the evening of March 19th would be moonless, so that a ride from your place to mine would be a very serious undertaking? Strange that you should be inconsiderate! But, after all, such want of forethought is not surprising. The honeymoon was then shining brightly in your sky, the winds were all favorable and the rough ways smooth, and it mattered not whether you were March or June; and as to the distant future, fifty years ahead, you took little concern. So I take back the reproaches implied in my questions."

"As I miss the opportunity of being with you," writes Rev. E. Nason, "I send with my very kindest regards a piece of poetry that I composed to-day on my 'type-writer.' It is, therefore, to your surprise to behold Peter, stretched out on a low cot, apparently dying."

They spoke to him in tones of kindness and sympathy, but for some time could get no reply; life was almost gone. The man who had been strong and robust was now little more than a skeleton, and as helpless as an infant. A physician was at once summoned, who said that "old Pete" was dying of starvation. He had evidently been prostrated by a severe attack of fever, and had been too weak to provide for himself when the fever abated. At last, however, by dint of good doctoring and careful nursing, Peter was declared to be out of danger, and he was soon able to take care of himself as had been his wont.

But a change gradually came over the isolated man. He was seen to smile occasionally on the little children whom he met by the roadside; and more than once he was found making a top or a kite for some poor little urchin who was less fortunate than his mates. After awhile the dogs would follow him when he whistled to them; and he even begged a little kitty of one of his neighbors, that he would play with by the hour on the door-steps of the poor old house that he called his home.

Peter had never been inside the village church—so said those who could remember as far back as when he first moved into the place; and many efforts had been made to get him inside the little sanctuary; but as yet they had proved unavailing. But about a year after the sickness of which we have spoken, lol one Sunday morning, just before the sunrise, he was found walking up the aisle and took a seat directly in front of the minister.

The text was this: "And when they were come to the place which is called Calvary, there they crucified him." The speaker vividly portrayed the horrors of a death by crucifixion, and in a most touching manner showed that the sufferings of Christ were endured for each one of us. As Peter listened his whole being seemed to be engaged. At first, the newness of the Gospel startled his attention; then it appealed to him as a personal matter, and the truth dawned upon him that he was one of the sinners for whom Christ suffered. Gradually the tears filled his eyes; his head sank lower and lower until it lay upon his breast, and his whole frame was convulsed with sobs. As the minister was about to close his discourse, fixing his eye on the weeping man before him, he asked the solemn question: "Is there any one in this house to-day, from this time, will love this Jesus who died to save us from death?"

Scarcely were the words uttered, when Peter cried out in a broken voice, "I'll love him, Master, if He'll take up with the love of a poor wretch like gold!"

Half a century! Mark, 'tis a very long time! True love to be tested, wedding promises kept; Yet if prophet had told, in eighteen-twenty-nine,

How far their vows reached, would they either have kept? No, they loved, and they meant it; gave pledges and tokens Their lives so to weave, the bond ne'er should be broken.

Ah! the tale that these fifty blest years might unfold Of affection and trials, vicissitudes, cares, Of life's varied sympathies, changes un-told;

Who to-day read God's parchment of goodness unrolled, And stand in this wedding-day crowned with pure gold;

Sound, harp, with thy fifty strings, tuned to pure gladness; Sound, voices departed, and memories blending;

Our souls feel these harmonies, touched with sweet sadness.

That move us to prayer, which thus hearten-ward we're sending.

Kid Father, whose hand these dear ones hath been leading,

Adoring and grateful, we come with heart-pleading;

Still long with us leave them,

At last to receive them,

Where years shall no longer, departing, be numbered;

Where bonds of sweet love can by death never be sundered;

"Wedding-garments!" adoring them,

Crowned with thy love.

May thy sons, hand in hand, to the mansions above!

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Still long with us leave them,

At last to receive them,

Where years shall no longer, departing, be numbered;

Where bonds of sweet love can by death never be sundered;

"Wedding-garments!" adoring them,

Crowned with thy love.

May thy sons, hand in hand, to the mansions above!

Adoring and grateful, we come with heart-pleading;

Still long with us leave them,

At

The Farm and Garden.

HOW TO PLANT PEAS.

Last spring I put in my first peas and potatoes on the 15th of March, and had splendid crops of both, but usually we cannot do much in the open soil before the first week in April. As soon, however, as the frost is out, and the ground is dry enough, I shall plant in my driest and warmest soil some Little Gem and Laxton's Alpha peas. I shall open furrows three inches deep for the Gems, and one foot apart, and these furrows scatter compost about an inch deep, draw a pointed hoe through the furrow to mingle the manure with the soil, and then sow thickly—three peas to an inch. I will let the Laxton's Alpha in the same way, with the exception that the rows will be two and a half feet apart. The Little Gems grow only a foot high, and require no support. The Alphas require two and a half feet brush. Two weeks later I shall plant for second crop, Little Gem, McLean's Adravener, and Champion of England.

I have tried a great many kinds, and have come to the conclusion that the four kinds I have named are the richest-flavored and sufficiently productive—in brief, all things considered, the best. It is a pleasant and inexpensive amusement to try fifty other kinds in a small way. Since "Let us have peas" is such a frequent and emphatic remark at our dinner table, I shall plant liberally every ten days until the 4th of July, burying the seed deeper as the season advances, and choosing shadier and moister localities. Very late plantings are usually so injured by mildew that were the vegetable not such a favorite, I would not plant it after the middle of May. Deep plantings of the seed late in the season insures longer bearing. I prefer Champion of England for the main crop, as it is by general consent regarded as the flower of the pea family. The short, low-growing kinds like Little Gem will be the better for any amount of manure, but tall varieties like the Champion do not need fertilizers in the drill unless the ground is poor.

When gardens are small and brush is not convenient, it may be best to plant the dwarf kinds only. They can be sown on ground designed for tomatoes, Lima beans, melons, squash, etc., as they do not shade the ground, and soon mature. I put them in such spaces almost altogether, and in rows three or four feet apart, and plant the later vegetables between them. As soon as the green peas are picked, I have the vine dug under, thus returning it once to the soil what was taken from it. —E. P. Rose, in *Harper's Magazine* for April.

FROM OUR MISSION ROOMS.

A good sign. Many of the pastors returning from their late Conferences are sending for subscription books and cards for their missionary work. This is the true plan; commence with the beginning of the year.

Persons writing for the Annual Report should not forget the 5-cent postage stamp. Every pastor will have a copy sent him free of postage.

Rev. A. J. Cook, of the Kien Kiang Mission, China, arrived in this country the latter part of March, and will probably return to his work within one year.

"The Support of Missions," by Bishop Harris, is the title of missionary tract No. 4, and is the embodiment of the very eloquent and exhaustive address made by the Bishop at the Central M. E. Church during the convention of December last. It should be read not only by every pastor, but by every official member of the entire Church. It can be obtained of Phillips and Hunt, at the rate of ten copies for 30 cents, or, if sent by mail, ten copies for 40 cents.

Our Church in Tokio is rejoicing in the possession and use of one of the Troy N. Y. bells. Brother Soper says: "They are much pleased with its size and sound, calling Christians to prayer every Sabbath and announcing the hours of service to hundreds who would otherwise not know of them. We already see a change in the size of our congregations, especially at the Sunday evening services." Since we received the above Brother Macay writes: "Brother and Sister Soper have been called to give up another darling child—their youngest son. They have the sincerest sympathy of all their friends in this affliction."

Bishop Bowman writes from Florence, March 22, saying: "On account of the quarantine, the session of the Italian Mission Conference was delayed one week. It met at Terni, March 12, all the members being present. The session, both to the preachers and people, seemed to be pleasant and profitable. As Dr. Vernon has already sent you the statistics, it is only necessary to say that there has been a remarkable increase during the past year in the membership, and an advance in some other respects. In several instances new and more suitable rooms have been secured, and consequently the congregations have improved. At Terni, during the Conference, the night congregations were always quite large. Dr. Vernon has been very successful in securing a very fine body of workers. In all respects our Italian Mission appears to be in good condition."

NEW HAMPSHIRE.

Gleanings.—The death of Rev. L. E. Gordon, pastor of the Tabernacle M. E. Church of Manchester, which was briefly noticed in a recent HERALD, has thrown a gloom over the Conference. Mr. Gordon was held in the highest esteem by his brethren of the Conference, and was looked upon as a rapidly-growing and rising man. His death was sudden. March 23 he filled his pulpit as usual. That evening he complained of a sore throat, but thought it nothing serious until a few days after, when it became known that he had the diphtheria. He died at 12:30 on the night of Saturday, the 29th. His remains were taken to Landaff for burial—the home of his parents. On the evening of March 30, a memorial service was held in Music Hall, Manchester, by the Reford Club.

The funeral of Brother Gordon was attended at the Lisbon M. E. Church, March 2. The following ministerial brethren participated in the appropriate and deeply-sentimental services: George N. Bryant, N. M. D. Granger, C. W. Dockrill, H. B. Copp, N. M. Bailey, C. A. Cressey, A. H. Jewett, George C. Noyes, and the writer.

J. W. ADAMS.
Tilton, N. H.

feeling that the law of God must be taught, and that the Gospel must be preached to "save souls from death," saying, "I will go, trusting in God and His people, my own right hand, my heroic will, and my inspired soul for the bread and water, though it may come from the brook by the way, and the ravens may bring the bread when needed."

My dear brethren in the ministry, how I wish it could be my privilege to take work with you again! But as that probably cannot be, allow me to say, Go on, go on! Prophesy upon the dry bones, believing that they will live, and that you will live also.

E. S. STANLEY.

MASSACHUSETTS.

Watertown—March 30, Rev. W. F. Bishop, a very successful pastor here. Since his appointment, three years since, a handsome organ has been placed in the church and a new piano in the vestry. The church membership has been doubled, a strong working force of young people having been added, and the Sunday-school has very largely increased.

It is well known that the Methodists are imitative creatures, and when, last winter, the Baptists and Congregationalists in Watertown extinguished their church debts, the Methodists decided

they must be disposed of. A liberal offer, conditioned upon the entire sum being subscribed, and the committee went to work, intending to obtain what pledges they could, and bring the matter publicly before the congregation to secure the rest. But they met with such success that public solicitation was rendered unnecessary; and one interesting feature of Mr. Bishop's last Sabbath in Watertown was the statement by the treasurer that the entire debt had been discharged.

David Copeland was born in Braintree, Vt., Dec. 14, 1801. He was of Puritan stock. His ancestor, Lawrence Copeland, was among the "Pilgrim fathers" who landed on Plymouth Rock in 1620.

Brother Copeland's parents were members of the Calvinist Baptist Church, and his early training was in that faith. At a very early age his mind was impressed with the importance of personal piety. At the age of about thirteen years, after very deep conviction and great struggle of mind, the burden was removed from his soul, and he was comforted. He was remarkable for sobriety and Christian consistency, yet he did not seem to have had a clear evidence of his acceptance. He was greatly comforted in testifying for Christ in the social meetings; yet owing, doubtless, to the lack of clear teaching upon the subject, he could not himself account for the change in his views and feelings. Some years subsequent to this, during a revival which occurred among the "Christians," as they called themselves, he took a more prominent stand, and was baptized by Elder Christopher W. Martin, a minister of that denomination. He did not, however, unite with that church, but placed himself under their watch-care. Methodist was then unknown in his neighborhood. He soon began to feel that God would call him to the work of the ministry. At the age of twenty-one he went to New York to visit his brother John, who was then preaching on the Weymouth circuit. There he first became acquainted with the Methodists. He says of them: "I looked at their economy, and thought it better suited to help men on their way to heaven than any other I knew of, and as my object was to be and do what God would have me do and do, I joined my name among them." The impression still follows him that God had called him to the work of the ministry, he obeyed, and went on to the circuit with his brother, and labored until spring, when he returned to Vermont, under great depression of spirit. He could not, however, be inactive, but commenced to work for God. He collected together the few in his town who sympathized with him, and they were formed into a class, and he was appointed the leader. His father and mother, and other members of the family, united with this class, which was the first formed in that town. A revival of religion, through his instrumentality, visited the neighborhood, and sinners converted. Holiness has been the principal theme, and the doctrine has gloriously prevailed.

The Farmington Chronicle speaks highly of a sermon preached last Sabbath by Brother Strout at Farmington on the "Glory of the Cross."

The Methodist Church at Farmington, has recently combined the aesthetic and practical efforts to raise funds for Church purposes by an art exhibition in their vestry.

The finest pieces of painting and pencil drawing accessible have been gathered for the occasion.

At the last quarterly conference of the Saco M. E. Church, it was unanimously voted to request the return of the pastor, Rev. Mr. Bean, for another year. A parlor lecture course inaugurated by this society proved a great success in point of interest and receipts—the net proceeds being \$123.99.

Sister Cobb, wife of Rev. John Cobb of this Conference, and mother of Rev. G. F. Cobb, died in Lisbon, last week, after a long illness.

Rev. E. Martin was happily surprised last week by his parishioners, who gathered in great numbers in the vestry of the church and presented him with a generous gift of greenbacks.

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Society, which has latterly been felt to be quite burdensome. March 1st, the debt stood at the figures just named. About that time, David Mason, a brother in the Church who has done much for it financially, offered most generously to surrender a note he held against the society of upwards \$600, in case the balance should be raised. The pastor, Rev. H. Woodward, resolved to undertake the work of securing the balance, and notwithstanding the fact that the people of Bristol are feeling the pressure of the hard winter, he succeeded in raising the entire sum needed. Mr. Mason has surrendered his note, and the Bristol Church is now entirely debt-free.

The people will cherish sincere gratitude toward Mr. Mason for his generosity, and Mr. Woodward for his patient and persevering efforts.

Nathaniel Dudley, a veteran Methodist of Lebanon, died recently, aged 72 years. Mr. Dudley saw the rise of Methodism in Lebanon, and was a true and zealous Methodist of the old school. His presence and counsels will be greatly missed. He was a man of strong convictions, positive character, and earnest piety.

We are glad to learn that there is some religious interest in the Seminary at Tilton. Several conversions have lately taken place. Rev. Mr. McCaughan is supplying the M. E. Church pupil to the entire satisfaction of the people.

Obituaries.

REV. DAVID COPELAND.

—The death of Brother Copeland had already been announced in the HERALD; but it seems to me that the memory of one who has spent so many years as an itinerant, and who was so eminently useful, deserves a more extended notice.

David Copeland was born in Braintree, Vt., Dec. 14, 1801. He was of Puritan stock. His ancestor, Lawrence Copeland, was among the "Pilgrim fathers" who landed on Plymouth Rock in 1620.

Brother Copeland's parents

were members of the Calvinist Baptist Church, and his early training was in that faith. At a very early age his mind was impressed with the importance of personal piety. At the age of about thirteen years, after very deep conviction and great struggle of mind, the burden was removed from his soul, and he was comforted. He was remarkable for sobriety and Christian consistency, yet he did not seem to have had a clear evidence of his acceptance. He was greatly comforted in testifying for Christ in the social meetings; yet owing, doubtless, to the lack of clear teaching upon the subject, he could not himself account for the change in his views and feelings. Some years subsequent to this, during a revival which occurred among the "Christians," as they called themselves, he took a more prominent stand, and was baptized by Elder Christopher W. Martin, a minister of that denomination. He did not, however, unite with that church, but placed himself under their watch-care. Methodist was then unknown in his neighborhood. He soon began to feel that God would call him to the work of the ministry. At the age of twenty-one he went to New York to visit his brother John, who was then preaching on the Weymouth circuit. There he first became acquainted with the Methodists. He says of them: "I looked at their economy, and thought it better suited to help men on their way to heaven than any other I knew of, and as my object was to be and do what God would have me do and do, I joined my name among them."

The impression still follows him that God had called him to the work of the ministry, he obeyed, and went on to the circuit with his brother, and labored until spring, when he returned to Vermont, under great depression of spirit.

He could not, however, be inactive, but commenced to work for God. He collected together the few in his town who sympathized with him, and they were formed into a class, and he was appointed the leader. His father and mother, and other members of the family, united with this class, which was the first formed in that town. A revival of religion, through his instrumentality, visited the neighborhood, and sinners converted. Holiness has been the principal theme, and the doctrine has gloriously prevailed.

He died at 72 years of age, on March 1, 1879, at Tilton.

REV. LYMAN E. GORDON.

—The death of Rev. Lyman E. Gordon, son of Dr. and Mrs. E. Gordon, was announced in the HERALD, March 2, 1879, at Manchester, N. H., aged 32 years.

He received an academic education at New Haven Seminary, in Vermont, during which time he was soundly converted.

The instrumentalities which God was pleased to employ to this end were the prayers of Christian fellow-students and of the devoted principal, Rev. Silas E. Quincy. Believing that he was called of God to the Christian ministry, he consecrated himself to that work, and united with the New Hampshire Conference of the M. E. Church at that session held in Rochester, N. H., in April, 1871. He was married in 1871 to Miss Mary L. Allen, of Fitchburg, Vt. This union, which proved to be a very happy one, was blessed with four interesting children, three of whom sleep in the plain country church-yard beside their father. The widow and an infant daughter, Anna E., survive.

Brother Gordon was ordained deacon in 1873, at Newport, N. H., and elder in 1875, at Haverhill, Mass., by Bishop H. Ven. He received an academic education at New Haven Seminary, in Vermont, during which time he was soundly converted.

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THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, April 8.

Twenty-five thousand miners have struck in Durham, England, and twelve thousand looms are idle in Blackburn.

The Khedive of Egypt has dismissed his French and English ministers, and formed a native cabinet.

The St. Louis people have sent a memorial to Congress on the subject of negro immigration.

The 90th anniversary of Channing's birth was commemorated at Newport last night.

The case of Senator Bell, of New Hampshire, was discussed yesterday in the Senate, but no vote was reached as to his admission.

Wednesday, April 9.

The British have suffered another defeat in Zulu land.

The Pope declines to accept Archbishop Purcell's resignation.

The French and English Ministers in the Egyptian Cabinet have refused to vacate their posts unless authorized by their respective governments.

About two thousand colored persons have fled to Kansas from Mississippi and Louisiana, to escape political persecutions.

During the first quarter of the present year the N. Y. Elevated Railroad carried 7,539,476 passengers, and the Metropolitan 3,935,623.

The Army bill was reported to the Senate yesterday. The House disposed of sixty pages of the Legislative bill.

Thursday, April 10.

Secretary Sherman has issued his first call for the 10-40s—ten million of them.

Serious labor riots at Durham, Eng., are reported.

The Chinese Embassy have arrived in New York en route for Madrid, London, and Paris.

Machin shops and factories were burned at Minneapolis yesterday; loss \$20,000.

The Senate yesterday continued the discussion on the admission of Mr. Bell. The House discussed certain modifications of its rules.

Friday, April 11.

John P. Phair was executed at Windsor, Vt., yesterday.

The Peruvian port of Iquique is blockaded by the Chileans.

One thousand and forty nihilists have been arrested at Charkoff, Russia.

Quarantine regulations have been established in Louisiana.

The Senate, after a brief debate, admitted Charles H. Bell, of New Hampshire, by a vote of 35 to 28. An amendment to the Legislative bill providing for the issue of ten million dollars held for currency reserve to pay pension arrears, was adopted.

Saturday, April 12.

Several cases of plague have occurred in St. Petersburg.

The Sultan offers to depose the Khedive if Egypt or France and England demand it.

Attempts are being made to hire Chinese to take the places of the blacks who are leaving the South.

The Army bill was discussed in the Senate yesterday. The House adopted amendments to the Legislative bill, authorizing the Commissioner of Agriculture to supply seeds, shrubs, etc., to members of Congress, and increasing the appropriation for distributing seeds from \$65,000 to \$100,000. The Speaker announced the Standing committees.

Monday, April 14.

The Russian authorities at Kief are accused of the most atrocious treatment of political prisoners.

An attempt, it is reported, was made on the Russian Czar's life, while he was walking near the imperial palace.

M. de Villemessant, of the Paris Figaro, is dead. The Figaro is the leading newspaper of Paris, and M. de Villemessant was to Paris when the late James Gordon Bennett was to New York. He was 67 years of age.

The old homestead of John Randolph of Roanoke, Charlotte county, Virginia, was burned last week.

A DISTINGUISHED MEMBER OF CONGRESS.

Hon. Wm. D. Kelley, who had suffered for years from Chronic Catarrh, accompanied by an almost daily effusion of blood, was induced to try "Compound Oxygen," for relief, and the benefit received was so great that in a letter to the undersigned he says: "You are authorized to give any degree of publicity to my assertion, that the use of your gas at intervals has so far restored my health that I am not conscious of having discharged any blood for more than a year, and that my cough, the severity of which made me a frequent object of sympathy, has disappeared.

My experience under your treatment has convinced me that no future dispensary will be complete that does not embrace the administration, by inhalation or otherwise, of your agent, or its equivalent, to those who, from their vocation or other causes, are, as I was, unable to assimilate enough of some vital element to maintain their system in healthy vigor. Thanking you for renewed health, strength and the hope of years of comfortable life, I remain your grateful friend." Our "Treatment on Compound Oxygen," its Nature, Mode of Action and Results," sent free. Address Drs. STARKEY & PALEN, 1112 Girard Street, Philadelphia, Pa.

NEWS FROM THE SIOUX—an INTERESTING TRANSLATION.

We copied, some time since, an inscription in the Sioux language from a bell which Meneely & Kimberly were about shipping to an Indian tribe, and asked who among us could translate it. We go no reply from this quarter, but a note comes from a missionary in the extreme West giving the translation. The sentence is as follows: "Eyaapaah, 'Towee nah'ohn kinhan kuwa eya kta.' Herald. "Let him that heareth say, Come," from Revelations, and is an appropriate inscription for a church bell.—*Troy (N. Y.) Wig.*

Kidney diseases yield to the magical power of Dr. QUAIN'S COMPOUND SPRUCE EXTRACT, and it is the best remedy ever prepared for sore throat, bronchitis, coughs and colds.

For a physician, for Ladies, Men, and Children. Cloth top, low button shoes, the novelty of the season, \$3.50; genuine old walking boots, \$3.50; leather boots, \$3.50; leather gaiters, \$1.25 to \$2.50; Misses' best pebble goat skin, \$1.50; leather gloves, \$1.50; leather riding boot, button boots, \$1.50; Infants' shoes, all colors, \$1.25.

Youth's French calf button boots, \$2.75, and a good, durable lace size 1.00.

OUR goods are all first-class. For apparel, for women, for Ladies, Men, and Children. Cloth top, low button shoes, the novelty of the season, \$3.50; genuine old walking boots, \$3.50; leather boots, \$3.50; leather gaiters, \$1.25 to \$2.50; Misses' best pebble goat skin, \$1.50; leather gloves, \$1.50; leather riding boot, button boots, \$1.50; Infants' shoes, all colors, \$1.25.

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